Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

THIS MONTH—THE NEW WORLD CONSCIOUSNESS

January 1918 Vol. IX No. 5

Laymen's Missionary Movement of the United States and Canada

1 Madison Avenue, New York City

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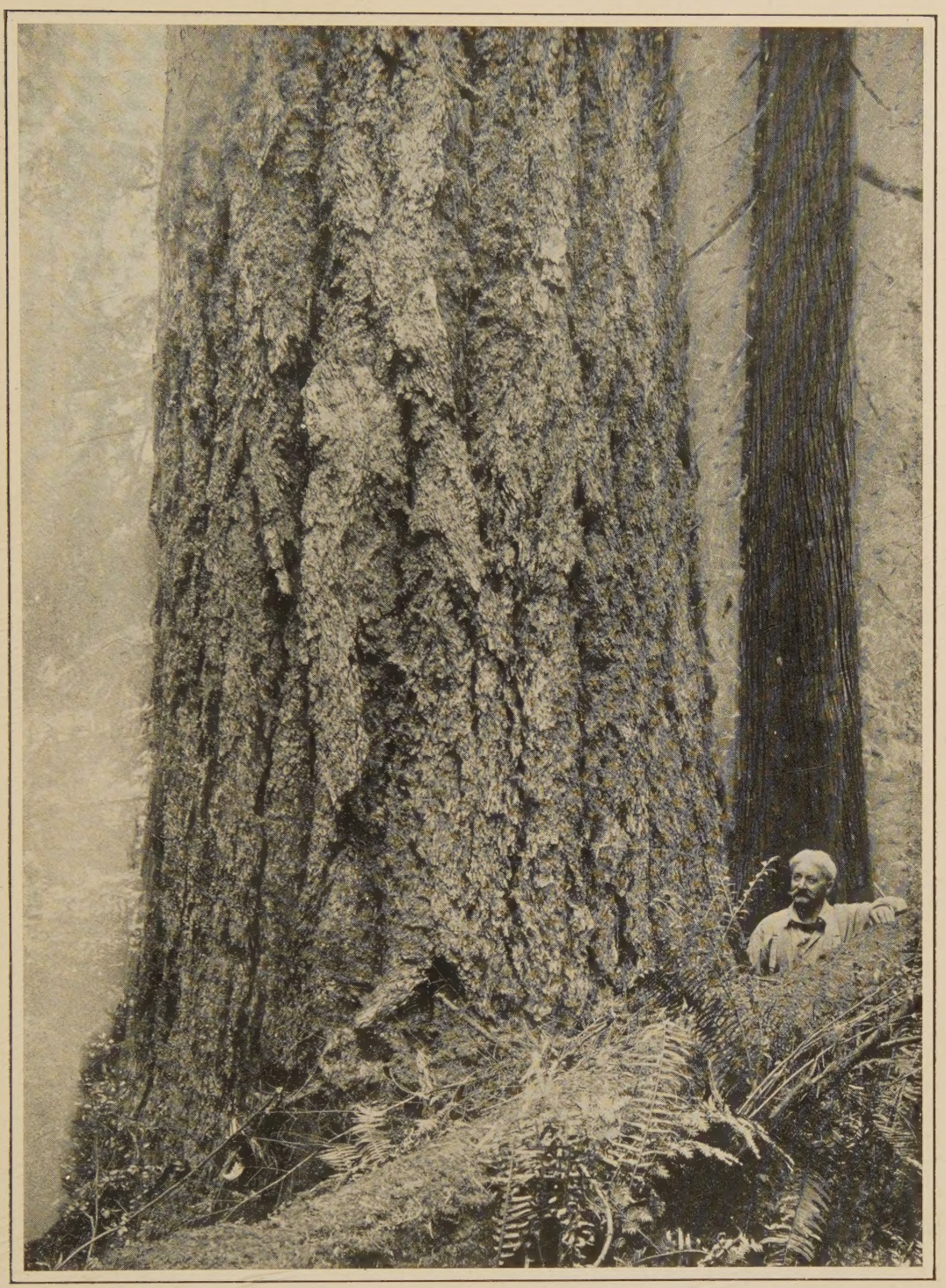
The New World Consciousness

THE subject for this month did not, at first, suggest a suitable illustration, particularly for our cover. For an Africa, or a China, or a Home Mission number there is an abundance of pictorial material. But how were we to portray the "New World Consciousness"? In the editorial archives, however, we finally uncovered the suggestive photograph that has been used. What could be more typical of the past with its separatism, its conservatism and its militarism, than this stone image of an ancient warrior of the Far East? And surely the son of the Chinese Republic, who stands beside the figure, graphically represents the dawning of a new consciousness among the four hundred millions of his nation. By a slight effort of the imagination this white robed official of the new civil order may be thought of as illustrating new generations in all lands, in whose breasts is developing a true spirit of righteousness and brotherhood. So let it be.



MORAL AND PHYSICAL GIANTS

THE "BIG TREES" OF THE PACIFIC COAST REGION ARE INDEED AMONG THE WONDERS OF THE WORLD. PICTURES FAIL TO CONVEY A TRUE CONCEPTION OF THEIR GIANT CHARACTER. BY COMPARISON WITH THE MAN AT THE BASE OF THIS ONE WE GET A FAINT IDEA OF ITS SIZE. BUT THE MAN HIMSELF IS A MORAL GIANT, AS WILL APPEAR FROM READING HIS LIFE'S STORY, "BODY, BOOTS AND BRITCHES," ON PAGE 145.

A Mission Board in Action

THERE are more than two hundred home and foreign mission boards in the United States and Canada. They all meet at regular intervals; at least quarterly, some as often as semi-monthly. None are without a heavy burden of care, and not a few carry vast responsibilities that call for correspondence with representatives in every part of the world.

So far as we know no other board has ever assumed so large a task, for actual accomplishment in the immediate future, as the one whose members are pictured above—the Board of Foreign Missions of the Methodist Episcopal Church—in joint session with the General Conference Committee on World Program.

This board proposes no less than to lift the giving of the Methodist Church for foreign missions to such a degree that it will actually devote $40,000,000 to its foreign enterprises within the next five years. It is pointed out that while this will represent an increase of $6,000,000 annually over what would be available on the present scale of giving it, after all, represents but $2.00 per year for each of the 4,000,000 Methodists. The home mission board of this church has also voted to ask for a similar amount for work in America.

The above meeting was held in the board room of the Methodist Building in New York City late in November, under the presidency of John R. Mott. Among those present were: Bishops Anderson, Bashford, Hatzell, McConnell, McDowell, Oldham, Shepherd and Scott; Ministers Downey, Keeney, Locke, Ninde, Crowther, Urmy, Widderspoon; Presidents Goucher, Murlin, Shanklin, Stewart; Laymen Arter, Brown, Collins, Crawford, Foss, Jr., Gamble, Halford, Clancy, Kennedy, Linn, Kresje, McBrier, Millar, Pepper, Schoyer, Welch, Whelen, Fowles, Doughty; Secretaries Taylor, North, Jones, Forsyth, Rawlings, Moore.

Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

January 1918 Vol. IX. No. 5

From Cover to Cover

THE flow of correspondence to the editor's desk indicates that men are most diligent in reading MEN AND MISSIONS. A busy doctor says: "The December Number was the best of all. I read it from cover to cover." Several readers have called attention to an apparent misstatement in the last number. For their kindly criticisms we are grateful; all the more so because these give us full proof that the "cover-to-cover" habit is becoming general.

General Committee Meeting

THE Annual Meeting of the General Committee of the Laymen's Missionary Movement will be held on February 15, 1918, at 25 Madison Avenue, New York City. There will be three sessions, the morning session opening at nine-thirty. The evening session will be in the nature of a wartime dinner, followed by addresses on vital topics.

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A Week of Prayer

THE Federal Council of the Churches of Christ in America has issued a special call to the churches to set aside the week of December 30-January 6 for prayer services. In its call the council voices a universal feeling by saying, "The magnitudes of the times are so great that nothing human can compass them. God has pressed back into our trembling hands the supreme instrument of approach to himself."

Sunday, December 30—The Eternal Things
Monday, December 31—Thanksgiving and Confession
Tuesday, January 1—The Church Universal—The "One Body" of which Christ is the Head
Wednesday, January 2—Nations and Their Rulers
Thursday, January 3—Families, Schools, Colleges, and the Young
Friday, January 4—Home Missions
Saturday, January 5—Missions Among Moslems and Heathen

The Future of Laymen's Movements

THE desire and disposition of laymen to take a more worthy part in the affairs of the Church were never so evident as today. To suggest that the day of laymen's movements has passed, as some have superficially suggested, is to prove oneself ignorant of the great currents of religious life. The outward show of enthusiasm for organizations may be less evident than a little while ago, but the needs which called these organizations into being are more widely recognized today than ever before. The unparalleled demands of the war upon the man-power of the world will tend to strengthen, not to weaken, the determination of laymen to press for the *spiritual* conquest of the world. The tremendous sacrifices of time and service and treasure and life which men are being called upon to make have compelled a re-study of the causes of this terrible holocaust. It is so plain that a man who runs may read—that failure to follow the teachings of Jesus, to observe the golden rule, "to do justly, to love mercy, to walk humbly" with God, to recognize the world-wide character of the Christian propaganda—that past failure in these respects has entailed vastly more loss in mere dollars than would have been required to make the world, long ago, a fit place in which to dwell.

The sanctified common-sense of laymen is strongly asserting itself. The gift of fifty millions of dollars to the Young Men's Christian Association, not to

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speak of the many other contributions for human protection and betterment, is an earnest of what we may expect in the future—more readiness to give, more willingness to serve, more devoted leadership. The Laymen's Movement as "an inspiration and a challenge and a spiritual dynamic," has only begun its work.

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A Different Type of Missionary

SIXTY-SIX is not the usual age at which men start to new lands, carve out careers for themselves and with eight cents in their pockets "trust in the Lord to provide." Yet so did the Reverend L. S. Woodworth of the Congregational Home Missionary Society, who is today a most successful "life missionary," working without fixed salary.

Florida was the field in which Dr. Woodworth worked out his new plan for evangelization. He had previously been a member of the "flying squadron"—a group of missionaries who visited churches and Sunday schools to arouse them to new vigor, and in this work had been notably successful. It was desired to continue such visits, but no money was forthcoming to pay expenses. Then Dr. Woodworth had his inspiration. With his wife they started out to the different towns with barely enough money to pay traveling expenses, trusting that some way would be found to pay the rest.

A way was found. In the many towns visited by Dr. Woodworth there were some men and women who realized the value of the work and were glad to pay the meager bills that the missionary might remain. Or in many cases entire congregations shared such expenses. The length of time spent in different towns has varied from a day to a week or month, depending on the need. In writing of his work Dr. Woodworth says that he does so "in the hope that some of our ministers who feel that their work is done and are ready to quit may take courage, and instead of giving up when the hair grows white and the places in which to preach seem to be scarce, they may renew their faith and go ahead in somewhat different lines of work, and possibly do more good than they have ever done."

Stewardship Commission

THE Executive Committee of the Laymen's Missionary Movement has appointed a Commission to study the whole question of stewardship and report at the meeting of the General Committee on February 15. This Commission will take up the history of the stewardship propaganda, formulate a statement of principles and outline methods of promotion for the coming season's campaign.

The members of this Commission are men who have given much thought to this question and who themselves are practicing the principles of Christian stewardship. They represent the different communions in the United States and Canada; their report will be of great interest and vital help to the campaign.

One of the members writes as follows: "I have been absolutely declining such appointments for the past few years, but I will allow my name to be used on this Commission. The cause is certainly most worthy and you have a splendid body of men appointed on the Commission."

Following are the names of the members of the Commission:

George Innes, *Chairman*
W. E. Doughty, *Secretary*

F. A. Agar
A. E. Armstrong
W. B. Beauchamp
H. R. Calkins
E. L. Carpenter
F. J. Clark
H. P. Crowell
Ralph Cushman
Walter P. Fraser
Canon S. Gould
Fred P. Haggard
Wm. A. Harbison
J. T. Henderson
A. A. Hyde
Hugh Kennedy
Wm. E. Lampe
E. M. McBrier
David McConaughy
Wm. B. Millar
R. W. Patton
E. M. Poteat
C. A. Rowland
Oliver J. Sands
Wm. Jay Schieffelin
George C. Shane
J. W. Shenstone
Robert E. Speer
James M. Speers
Joseph M. Steele
John T. Stone
Ambrose Swazey
George C. Thomas
R. L. Walkup
C. E. Welch
Frederick T. West
J. Campbell White
Bert Wilson
Edward Woods

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Could You Pass?

TO be a lay missionary teacher in China is no easy job. These men must be not specialists in one particular line of work, but specialists in every line of work! Here are the requirements as sent in by one of the teachers

in a missionary preparatory school when asking for an assistant to be sent out from America.

It is highly desirable that he be able to teach everything, be a good football and athletic coach, play the organ and train a choir and have some knowledge of medicine. He should be able to teach mathematics, physics, chemistry, English, history, physiology, anything the Chinese teachers can't. He must take all the responsibility of all departments in the school, and where such responsibility is delegated to any of the Chinese staff, he must see to it himself that the work is done. Also he must be a good disciplinarian. In other words the best super-man is none too good for the job!

Not much resemblance in this picture to the conventional conception of the missionary—a pious, frail sort of a creature with a psalm book in his hand. Truly the most vigorous, all around type of man is none too good for the missionary's task today for only a strong man can hope to make a success of it.

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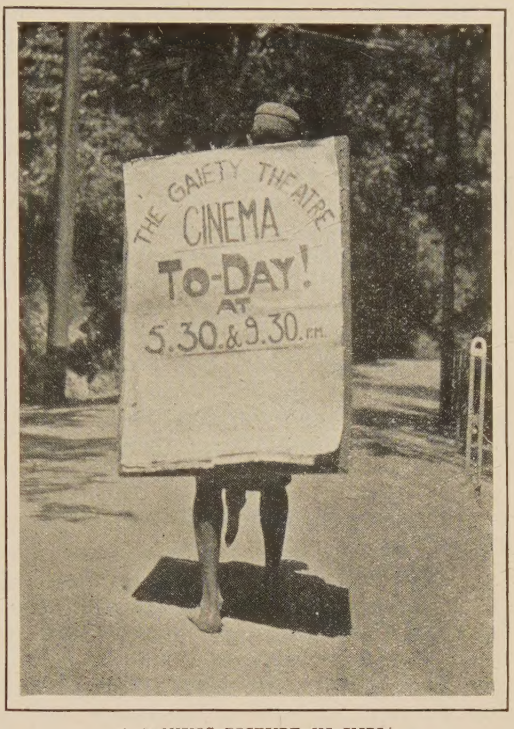
THE *Bombay Guardian* in a recent number gives an amusing little account by an eye witness of the literal Babel that exists to-day in the city of Bagdad, Mesopotamia.

The Labour Corps in Mesopotamia have introduced the nearest thing to Babel since the original confusions of tongues. Coolies and artisans have come in from China and Egypt and the East and West Indies, the aboriginal Santals and Paharias from Bengal, Moplas, Thyas and Nayars from the West Coast, Nepalese quarrymen, Indians of all races and creeds, as well as the Arabs and Chaldeans of the country. They make roads and bunds, build houses, load and unload steamers and trucks, supply carpenters, smiths and masons, follow the fighting man and improve the communications behind him, and make the land habitable which he has won. The other day I ran into a crowd of Santals on the Bridge of Boats in Bagdad. It was probably the first time that Babylon had drawn into its vortex the aborigines of the hill tracts of Bengal. They were scurrying like a flock of sheep, not because they were rushed I was told, but simply for fun. Some one had started it, and the others had broken into a jog trot. One of them, with bricks balanced on his head, was playing a small flute—the pipe of Pan. Another had stuck a spray of salmon-pink oleander in his hair. The full round cheeks of the little men made their black skin look as if it had sewn up tightly and tucked under the chin. They were like happy gollywogs, and the dust in their elfin locks, the colour of tow, increased the impish suggestion of the toy-shop. The expression on their faces was singularly happy and innocent.



A MOVING PICTURE IN INDIA

Movie Omnipresence

THE movies have traveled almost as far as the missionaries, and that is going some! The "sandwich man" in the picture is advertising the show for a town in the Himalaya Mountains! It may not be true, as was recently urged by a great student of world affairs, that "moving picture shows constitute the greatest moral force in the world today," but there can be no question as to their great influence—alas, sometimes not on the side of morality. Moving pictures are certainly a force to be reckoned with, and should more and more be utilized for good.

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"A New Era in Human History"

PRESIDENT WILSON in a recent conference with Judge William H. Wadhams said: "It is of the greatest importance that the object of the war should be kept before the people, in order that they may be prepared at its conclusion to support the government in taking part in a league of nations to secure enduring peace."

The World Alliance for Promoting International Friendship through the Churches has prepared a special four weeks' course of study on world reconstruction for the use of Christians in all denominations. This is entitled "A New Era in Human History," and is especially designed for discussion groups. Americans, and all peoples for that matter, must make up their minds before the war ends what kind of a league or organization shall be inaugurated in order to secure enduring peace, so that we may know what we want and why. Other literature and information may be secured from the World Alliance at 105 East Twenty-second street, New York.

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School, Religion and State in India

THE discussion of the relation of mission schools to the government of India and particularly regarding the principle involved in the acceptance by many of the schools of the grant-in-aid has reached an acute stage through the introduction by the government of a "conscience clause" into the charter of the new Hindu University of Benares. This clause requires that all Hindu students shall be exempted from attending religious instruction. W. E. S. Holland, writing in a late number of *East and West*, thus characterizes the situation:

A grave question confronts those who are engaged in, or are supporters of, missionary education in India. Hitherto the British Government's attitude to religious education in India has been perfectly simple. It gives financial aid to all sound education and asks no question as to its religious character. The people of India constitute one-fifth of the entire population of the globe. And in the vast task of educating the immense population under its control the Indian Government is prepared to give (and for more than half a century has given) liberal financial grants to any school or college, provided by public or private enterprise, that can show decent educational results. In the allotment of these grants the government takes no notice of any religious instruction which may or may not be included in the curriculum. This attitude it defines as "religious neutrality." As a matter of fact these "aided" institutions constitute the larger part of the educational system of India. Among "aided" institutions are to be found a number of schools and colleges, endowed by the generosity of individuals or local public bodies, where for the most part no religious teaching is given, and many mission institutions, all of whose pupils receive regular Christian instruction. In the small but increasing number of schools and colleges maintained directly by the government the education is exclusively secular.

* * *

Personally I should be well content to teach in a college the bulk of whose students came voluntarily to religious teaching. And I should only prefer that all should come by rule so long as I am able to make the students feel the essential voluntariness of their membership in the missionary institution. It is my custom in my own college frequently to remind the students that while I am not prepared to teach except on the basis of Christian education, I do not wish to give Christian teaching to any who are unwilling to receive it, and that I am ready to arrange at any moment for their transfer, free of cost, to a non-Christian institution, if they so desire. I speak as one who has had experience of both methods.

* * *

The position we plead for is an unequivocal declaration that our Christian teaching shall at every point be really voluntary and an equally uncompromising insistence that the public cannot coerce missionaries into giving their lives to impart an education in which they do not believe. The method is clear recognition of the fact that where Christian education is not desired it is the business of the public to provide it, and the retention by the mission of the right to grant a conscience clause in the small residue of cases where an alternative is impossible.

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Medical Missions in Mexico

MEXICO is a country where the mission problem is perhaps more difficult than in many more undeveloped countries. In no country does the way to evangelize lie more surely through education and medical assistance. The results of the past twenty-five years clearly show that.

It is all the more alarming, therefore, to find the National Evangelical Convention held recently in Mexico City issuing a statement in behalf of the medical missionaries who have been forced to give up their work for lack of funds. One cause for this condition is due to the fact that the missions have too often been forced by their home boards to be self-supporting. In too many cases boards take for a standard the exceptional ability of a few men to put their work on a self-supporting basis. Not all men have such power, and the consequence is that many valuable medical missionaries have been driven out of the work because more has been expected of them in this line than it was possible for them to accomplish.

Two Visitors

MANY are the official missions which have come to this country from abroad and been received with pomp and flourish of flags, but one unobtrusive mission has gone about its business here during the past few months and accomplished a very notable work though no bands heralded it.

Chaplain Alfred Ernest Monod and Chaplain Georges Lauga, both of the French army and bearing the rank of captain were sent here as official delegates from the Federation of French Protestant Churches to the Federal Council of the Churches of Christ in America with a message of fellowship, cooperation and appreciation of the services already rendered by this country.

These men have both seen active service with the army and navy. Chaplain Lauga has been awarded the *Croix-de-Guerre* for his valiant services bringing moral comfort to the men under fire on the Verdun front. He has also served in the Argonne at Hauts-de-Meuse, Woeuvre and Chemin-des-Dames. He has been wounded several times.

Chaplain Monod has been on the hospital ship "Tschad," has served in the Dardanelles, at Salonica and in Albania during the Serbian retreat. He has also been chaplain in the army with a division of troups from North Africa.

In these men, therefore, France has sent us two of her best, with her message of brotherhood. They have visited almost every large city in the United States, and everywhere they have been received with eagerness. We in this country are just now coming face to face with the problems which these men have had to meet for the past three years. They know what we are up against and have been able to give us much valuable advice in ways and means of meeting the spiritual problems of war—and after.

Some time during January these two chaplains will return to France to active duty again, bearing with them the gratitude of Protestant America. Their mission is completed for the time being. May it prove to be the first of many such exchanges in the years that are to come. France and America are indissolubly linked together.

The Problem of Negro Education

HOW vital this problem of educating the negro to greater usefulness in the world has become today is shown by the ever increasing number of institutions with this purpose. The South has long been a field for *missionary* endeavor among the colored people, but the various state governments are now realizing equally the importance of such educational work.

All phases of this problem are discussed and thoroughly analyzed in the new report issued by the Bureau of Education, Department of the Interior, of the United States Government. It is a most exhaustive study, in two volumes, of every institution which teaches the negro, including private institutions, church work, public schools, etc. The latest word on the subject, it is authoritative in this field, for it is the result of careful study undertaken in cooperation with the Phelps-Stokes Fund, under the direction of Thomas Jesse Jones, who is a specialist in the education of racial groups. In spite of its length the report can be very easily used for reference to any particular phase of the subject, thanks to a careful indexing and arrangement. In the first volume photographs add to the value of the work.

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Layman—General—Diplomat

GENERAL JOHN WATSON FOSTER was one of the great Christian laymen of America and of the world. In early life he was editor of the Evansville Indiana *Journal.* In the Civil War he was the colonel of an Indiana regiment and was brevetted brigadier general for distinguished services. In 1869 General Grant appointed him minister to Mexico. And then began the unusual diplomatic career that made him easily the chief of American diplomats and the dean in point of service. He was minister to Russia and to Spain; was sent as special envoy on several important missions; was in charge of the series of treaties of reciprocity negotiated with South American republics; was secretary of state in President Harrison's cabinet, succeeding Mr. Blaine; was in charge of the interests of the United

States in the Bering Sea Arbitration Commission. He negotiated for China the Treaty of Shimoneski with Japan, and for many years was America's leading international lawyer.

In all his career General Foster ever emphasized the virtue of the Christian man; more conspicuously because of his modest daily life and constant service. Throughout his long life he was always identified with the Church and its various activities,—the Young Men's Christian Association, the American Bible Society and other organizations. He conducted a Sunday school class in the New York Fifth Avenue Presbyterian Church and Church of the Covenant of which he was a member. While in Paris the Arbitration Commission was invited by President Carnot to the Grand Prix, which was run on Sunday. Like General Grant on a similar occasion, General Foster declined and was faithfully in his place in the American Chapel which he regularly attended. His life was well lived and peacefully ended in the love and honor of all who knew him the world over.—*Elijah W. Halford.*

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Ministerial Pension Systems

ONE of the subjects in which MEN AND MISSIONS is deeply interested is a more adequate and certain support for retired and disabled ministers of the gospel. In a magazine representing laymen, advocacy of this great need is most appropriate, and information and suggestions regarding it will appear from time to time in these columns.

Because of our interest, therefore, we regret exceedingly that a statement made in the November number should, unintentionally, have done injustice to any organization devoted to this cause.

The offending sentence read, "We believe the Episcopalians are the only ones who have adopted a scientific pension system." We thought this statement true, basing our belief upon what purported to be an extract from the letter by President Pritchett of the Carnegie Foundation to Bishop Lawrence at the time the foundation made a contribution to the Episcopalian fund. The reports published at that time clearly stated that the foundation considered this the only case in which sound actuarial principles had been adopted.

It now appears that while the Episcopalians were enabled, because of the very large fund raised at one time, to put immediately into effect their complete system, other denominations are quite as "sound" and "scientific" in their plans, though these may not be so fully developed. The case is stated very clearly in an extract from a letter by Dr. William H. Foulks, Secretary of the Combined Boards of Ministerial Relief and Sustentation Fund of the Presbyterian Church in the U. S. A.:

> There is, of course, a radical difference between our sustentation plan and the pension fund of the Protestant Episcopal Church. The latter is a pure pension plan, installed at once by the securing of a large fund for accrued liabilities. Since our church is, in a technical sense, a democratic church, and since it does not respond readily to assessments upon parishes, we were clearly of the opinion, and continue to be so today, that the only wise way for us to build up a pension plan was to build it up gradually, taking every new step upon a sound actuarial basis and only promising to pay what we were permitted to pay by our actuarial calculations.
>
> We fully realize that there may be differences of opinion as to the relative merits of a fully installed pension plan founded upon an actuarial basis and of a pension plan equally sound actuarially but gradually being developed and not established all at once.

It is evident that there is more than one "scientific" pension system, and that all need not be identical in form or in method of operation. Important facts to be noted are, first, that in recent years the old "relief" system is being replaced by plans for pensions involving payment into a fund by individuals who may later share in its benefits and also by churches in order that their ministers may not be left without support; and second, that all pension transactions are being put on a sound actuarial basis.

We know of no instance in which these funds are not worthy of the fullest confidence and the largest support. Let us care for our ministers.

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"THE man who once most wisely said,
'Be sure you're right, then go ahead,'
Might well have added this, to wit:
'Be sure you're wrong before you quit.'"

Fruit Culture and Missions

AN interesting article on the *papaya* in a recent number of the *Chinese Recorder* made the writer's "mouth water." Delegates to the Panama Congress who had not previously enjoyed the experience will recall this remarkable tropical fruit as it was frequently served at meals. It is in the form of a melon but grows on a tree. Its chief peculiarity consists in its digestive quality. This property of the sap of the tree and juice of the fruit is so great that if tough meat is wrapped in its leaves for a few hours before cooking the meat will become soft and tender. A little raw meat placed in the juice will entirely disappear. The introduction of this tree into Southern China is being urged as of great economic and commercial value and as an adjunct to mission work. The article referred to in the *Chinese Recorder* had as its subtitle, "How the missionary may use the introduction of a new fruit as the point of contact with the people."

PICKING PAPAYAS IN ASSAM, INDIA

PHOTOGRAPH BY S. A. PERRINE

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The New World Consciousness

By Nolan R. Best

Dr. Best is one of a limited number of laymen who serve as editors of religious newspapers. He brought to his large work as editor of *The Continent* the fitting of a successful editorship of a daily paper. With this is combined wide knowledge of the religious problems of the day and a power of incisive statement that have made him a popular writer and an able leader. We welcome him to our columns in the discussion of the vital theme of the month.

IS "the new world consciousness" something that is or something that ought to be? Partly both no doubt. As to geography there is certainly a world consciousness today with the most of American men which only a few of the studious and the traveled approximated before the present war befell. Even to those who have never seen France the roads and trenches of the titanic French battlefield are becoming as graphic objects of imagination as any yet unvisited portion of our own country. The reality of Asia can no longer be hazy and dream-like when indignation is in flames over atrocities perpetrated on one of its most ancient peoples and compassion is eagerly sending help to the remnant that remains alive. There are battle dispatches even from Africa which make the Dark Continent an all too vivid portion of the lurid panorama unrolled daily in the morning newspaper. In such a time it would be vastly more comfortable to believe one's self living merely in one's own tranquil town or township, but to maintain that illusion would require stone-deafness and bat-blindness. The very noise and turmoil of the world compels never-ceasing at-

NOLAN R. BEST

tention to the fact that it is nothing less than a world which this generation dwells in. We are fast losing our provincialisms.

Involves the Whole World

Entry of the United States into the war has graved also on the American mind a further impression which supplements geography with an item beginning to have moral meaning. Now that our own country has become entangled in what at first was vainly imagined to be a European quarrel, the consciousness of the everyday citizen takes note of the proof that quarrels cannot in this age be quarantined in corners of continents. The world has become too crowded and too compressed to offer any longer a clear space where two belligerents may have it out in private controversy without concern to their neighbors. There are sure to be multitudes of toes unendurably tramped on if anywhere in the midst of the world crowd nowadays any two nations start disturbance of the peace.

Either a fighting mix in the melee or a humiliating submission to be trampled in the mud are the only choices left to the amicably inclined when trouble once gets afoot internationally. The householder who builds his home in a congested city street has a highly substantial interest in precautions observed against fire by townsmen twenty blocks away, and after watching war fires spread from the foothills of the Balkans to his own dooryard, the most self-absorbed of Americans must come out of his shell long enough to wonder whether there is not some possible way of fireproofing the whole face of the earth—nothing less being conceivably equal to the needs of the case. Even confirmed observers of the maxim, "Mind your own business," are obliged in such circumstances to concede that their business extends farther than they had suspected.

The Cause of It All is Immoral

It is when such expanding attention comes to inquire about causes for present tumults that "the new world consciousness" arrives unmistakably in the realm of moralities. For there is this to take satisfaction in amid the piteously scant satisfactions which war leaves to us—everybody alike admits that the existing war has been made by something somewhere in the world that is desperately immoral. It might have been expected that strong elements in modern thinking would persist in maintaining that the struggle resulted from economic and political complications for which nothing but the nature of things was to blame—that the war was everybody's misfortune and nobody's fault. Before war broke out, a lot of crude philosophy was running loose whose whole bent was to that sort of explanation for anything and everything unpleasant in life. War seemed a ready-made opportunity for more and more of such talk. And it has been talked somewhat. But it has proved too thin an opiate to lull the conscience of humanity.

Somebody's to Blame

That conscience will have no parley with any advocate who recommends that all concerned in the difficulty shall be acquitted on a general verdict of innocence. Men's common sense tells them that so horrible a thing could not have fallen on civilization without some gross

wickedness to set it going, and the human instinct for justice calls for identification of the culprits responsible. On the two sides of the battle line there is of course no sort of agreement as yet respecting the personnel of the guilty defendants, but there is a marvelous unanimity in the thought that an abominable deviltry has run amuck—incarnate deviltry at that. Among America and its allies this unanimity is intensified by a perfect agreement on "who's who" of the mischief-makers.

Let that pass for the time being, however, in order that we may not lose the clue to the big idea we are heading for. This is the point of it all—that the world consciousness now prevailing is a consciousness that the world is in trouble because it has been bad—because it has not seen straight the principles of righteousness—because in many places false thoughts about what is most important in life have got the mastery. Just at the moment it is safe to declare that the most pronounced feature of the new world consciousness is a consciousness of sin—perhaps a little too much the consciousness of some other fellow's sin, but stamped none the less with the realization that there is sin which everybody shares at least in respect to its consequences. Moreover, the terms in which the average citizen senses world conditions includes quite clearly the fact that the world's worst fault lies in the depraved and distorted relations it has permitted between man and man.

Wrong Views of Other People

The wickedness that brought on this present war was undoubtedly a wicked way of thinking about men of other nations — thinking that they ought to be ground up to bake the cake of some stronger power's prosperity. That is a proposition on which no people has the right to comment very pharisaically; it has not been long since it was the working creed of most governments throughout Christendom. And therein is an excellent reason why any current opinion on the meanness of the principle ought not to be exported from home too exclusively for foreign applications. It is needed to bring about a retroactive penitence in the heart of the best of nations.

But that again is a glance along a branch road. We are pressing forward instead to observe the significance of the common consent which is now perhaps nearer to a united opinion of humanity than any other thought you could cite—the judgment that what the world has got to have in the future above all else is a far more controlling and inclusive conviction of the actual brotherhood of man. If what humanity sees today on the reddened fields that belt the map from the English Channel to the Persian Gulf is what comes of being doubtful that men are brothers, then by evidence beyond dispute the world needs to turn the other way and achieve faith in the doctrine—faith that has in it the power of producing works according to its kind. Obviously it must be faith with conscience behind it too, so that it will hold when apparent self-interest pulls the other way. But where is that faith coming from? Who will supply it—with conscience and power attached?

"VICTORY"—BY MISS LONGMAN

Time for Laymen to Wake Up

When it comes to this entirely practical question it is time for the layman interested in missions to wake up. The new world consciousness is on the verge of knocking at the door of the Laymen's Missionary Movement. There is One to whose last commission the Laymen's Missionary Movement is solemnly

dedicated—One who said that all the nations must be discipled to his program of conduct. And to whom but Him can the nations turn now if they really grow conscious of requiring a new international concord and consecration for fraternizing the world? Who but He brought to the world the thought and ideal of human brotherhood? Where in the whole arena of earthly history has brotherhood been put to the demonstration of everyday life save where He dominated society and molded individual character? And who else has ever imparted to it divine authority? To say that brotherhood has become the superlative necessity of the world is to say that Jesus is the sole hope of the world, because none other has ever been found to be a dynamic and decisive prophet of brotherhood among mankind. Brotherliness in essence is simply concrete unselfishness, and Jesus alone is the perfect exemplar who lived a life and died a death which prove that unselfishness is a force of sufficient vitality to redeem a world. Just work Jesus and his first thought for the other man into the life habit of the nations, and peace treaties can be signed without a fear of their ever being broken again. No black art of evil could overthrow brotherhood genuinely based in the idealism of Christ.

The Peace-making Folk

The peace-making task ahead is therefore intrinsically a missionary task—the enterprise of making Jesus better known to the world and persuading the world to abide by his discipleship. Of course, this must not be rhapsodically interpreted. It does not mean that the Laymen's Missionary Movement will be invited to appoint commissioners to the peace conference when the fighting is done. It does not even mean what some have seen in a fantastic dream—that the Church can have representation and a voice at the tablewhere terms of settlement are drawn by envoys of the now belligerent governments. It does not mean any formal thing whatsoever. But the new world consciousness that leads up to this missionary conclusion does bespeak two things of deep meaning to the twentieth century Christian—whereof the first is a greater breadth in the missionary motive than either friends of missions or enemies of missions have commonly credited to it, and the second is a more urgent call for missionary intensification than most friends of missions have yet heard.

More Practical Drive—More Missionary Spirit

From these two considerations two purposes should form themselves in earnest Christian minds—to put more practical drive into organized missionary extension for the Church and to put more missionary spirit into all forms of patriotic, civic, national and international influence. To perceive in Christ the sage and seer who only can teach the peoples the colossal mistake betraying them to their present distresses, is certainly to feel a sacred obligation to press urgently for every measure promising to widen the spell of his personality. No jungle is so dark and savage that the telling of Jesus' name through its recesses will not add something to the dominion of that name over men in this crisis of need. And no palace is so gorgeous with the bravery of human pride that his comrades should fear to speak there the rebuking and saving doctrine of their Lord. Alike to jungle and to palace there should be thrust forth today, out of the heart of twentieth century Christianity, a potent will sworn to make this hour of men's disaster the hour when by mighty spiritual conquest, through preaching of the one message that in truth prepares humanity for peace, the kingdoms of this world shall veritably be claimed as the kingdoms of our Lord and Saviour Jesus Christ.

To such an achievement the most grievous obstacle is the imagination of countries chiefly involved in the existing struggle that they are already Christian—and long have been. But that delusion must be dispelled by the advance of Christianity, as currently practiced, to loftier standards, more perfectly conformable to the pattern spread before it in the gospel with which it is intrusted for missionary proclamation. The world consciousness of the Christian layman is not complete if it does not involve a personal consciousness of his own bounden duty to study more deeply all that Jesus meant when in that final com-

(*Continued on page* 157)

Keeping the Home Fires

A Message from the General Secretary, W. B. Millar

IN these days of service for the men at the front there is grave danger that the home base will be neglected. "Keep the home fires burning" is one of the most popular songs in our great army cantonments. In time of war bases must be protected, the lines of communication kept open. The army that fails in this is doomed. The Church is facing a gigantic task in these trying days. New conditions call for new plans and increased courage. In the anxiety to meet the needs of the hundreds of thousands of young men so suddenly called from the ordinary activities of life into the army and navy, attention must not be withdrawn from the needs at home.

Churches sending their pastors to the army cantonments should see that the strongest possible substitutes are found for the home pulpits and pastoral work. Already reports are coming of a letting down in this respect. Congregations are being scattered. The work at home is suffering to an unfortunate degree. With difficulty some local church and benevolent budgets are being kept up.

What will be the result of the war on the great work of the Church at home and abroad, is perhaps the most important as well as the most serious question we are facing today. Upon its answers hangs the future history of the Church.

The moral havoc of war is seen in all the belligerent countries. Berlin reported an increase of 100 per cent. in juvenile crime in 1915 compared with the year preceding. Frankfort had a 40 per cent. increase in serious crimes, and in Munich there was as much crime in the first three months of 1915 as in the entire year of 1914. Crimes of sheer brutality show the greatest increase.

In England the record is but little better. An investigation of seventeen towns showed a 50 per cent. increase in larceny and a 30 per cent. increase in assaults, wilful damage and gambling. Startling increases of crimes among boys during the first year of the war were reported. Similar reports come from other nations.

Can we in the United States expect to escape war's awful moral toll? Not unless we make unusual effort to safeguard our youth in this time of peculiar peril. Can we hope to meet the new opportunities and obligations for spiritual advance that must come to the Church and all her allies at the war's close? Only by the keenest appreciation of the gravity of the problems presented in these days and by meeting them in a new devotion; only by putting forth extraordinary effort to keep up and to extend the usual activities of the Church and all Christian enterprises, making them more than ever attractive and compelling.

The Church after the war will be strong to the extent in which the present needs are met. And what demands will be made upon the Church of America no one can now foresee, but it is clear that these will be enormous.

For more than three years the leadership in the warring nations has been suffering loss. Much of their wealth has been destroyed. What other nation than ours can furnish the leaders and provide the money for the world enterprise?

The Laymen's Missionary Movement again sounds the appeal to the men of the Church in this crucial hour. Never was earnest consecrated manhood more needed. To allow the work of the Church to suffer now is to invite disaster and to lose rich opportunity for world evangelism in the years just ahead.

Napoleon said, "An army that remains in its trenches is already defeated." An aggressive spiritual warfare is necessary if the Church is to be victorious in this day of her opportunity. An outpouring of wealth and treasure beyond compare is demanded by the exigencies of the times in which we live. May there come adequate response to the call for a new standard of sacrifice. Our boys are giving their lives that the world may be free. Are those of us who remain at home ready to heed the call to give life and treasure and time and service that the world may be saved?

Tibetans Hear the Gospel

By Bert Wilson

In the October number of MEN and MISSIONS we quoted from an exchange the statement that Tibet was one of the four countries in the world still closed to the missionary. This brought from one of the secretaries of the Christian Missionary Society of the Disciples of Christ a prompt response and correction, and at our request the following interesting and encouraging statement of facts was prepared.

ON the border between China and Tibet lies the city of Batang. It is a typical Tibetan village and is, like Denver, "more than a mile high." The altitude is about 7,800 feet. At this far off Tibetan city, on the roof of the world, the Foreign Christian Missionary Society of the Disciples of Christ has a small mission station. At this station there are located four missionary families: Dr. and Mrs. A. L. Shelton, Dr. and Mrs. Wm. Hardy, Mr. and Mrs. J. C. Ogden and Mr. and Mrs. H. A. Baker. Of these, two are medical missionaries and two evangelistic. Dr. and Mrs. Shelton went to Tibet in 1903 with Dr. Susie C. Rijnhart, who is now deceased. Dr. Rijnhart with her husband had previously penetrated the interior of Tibet and had gone far toward the city of Lassa. Mr. Rijnhart was murdered by the natives and Dr. Rijnhart had to leave the country.

At Batang there is now a small Tibetan church, a hospital just completed, a day school of about one hundred pupils and a Sunday school of about one hundred pupils. The evangelistic work is carried on in an intensive way. In a letter recently received from Mr. Ogden he says, "I have visited almost every home within a radius of five miles of Batang, some several times, and have not missed the rich or the poor. I have visited all the villages around Batang, some two or three times. Each time I go I take tracts and picture cards, and tell the message from one or more of these in each home and to any person I meet on the road. I believe in this seed-sowing and in this way I get

BATANG ON THE EASTERN EDGE OF TIBET. RIVER AND MOUNTAIN IN THE BACKGROUND

acquainted with every person in our district. If there is a single person in this radius that has not heard the name of Christ, I do not know him. How different the attitude and the reception as compared with ten years ago! Not many accept the gospel as yet, but the time of harvest is sure to come."

In September the Foreign Society started a new family for Batang, Mr. and Mrs. Roderick McLeod, graduates of the College of Missions, Indianapolis, and Mr. McLeod, a B.D., of Yale. Their journey will last about four months. They go to Canton and then to Yunnan Fu, and will be met there by Mr. Baker who will be their guide the rest of the way to Batang. They expect to eat Christmas dinner in Batang.

This is only the beginning of missionary work in Tibet. Dr. Shelton has traveled seventeen days' journey in the interior, as far as Chamdo. That city has asked for a doctor and a teacher to locate there. As soon as the Foreign Society has the men and the money, a new station will be opened up in the interior of Tibet.

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Surveying a Gigantic Task

By W. B. Anderson

It was the editor's misfortune not to be able to attend the recent conference on Missionary Work in Africa, held in New York under the auspices of the Foreign Missions Conference. It is the good fortune of the readers of MEN AND MISSIONS to have this report from one who was present and who writes from full sympathetic knowledge of the problems confronting the Church in the Dark Continent. Dr. Anderson is secretary of the Board of Foreign Missions of the United Presbyterian Church in North America.

AFRICA has not been neglected so long by the rest of the world because it is insignificant, for it is the largest of all the continents of the world. Even in this day of a new world knowledge and a new world consciousness, however, few persons get any conception of its size. The United States, Europe, China, and India could be placed on the surface of Africa and there would be room to spare. It contains approximately 140,000,000 of people talking 500 languages and 300 dialects. It is surrounded by oceans; and its different districts are isolated by deserts and swamps. It is cursed by plagues of disease bearing insects and exploited by the rest of the world until it has become known largely as a land of the shadow of death. Only within the memory of this generation has it come definitely into the thinking of the world as a large factor in world politics and world evangelization.

That the Church is fully awakening to its evangelistic obligations to Africa was made evident at the conference held in New York, November 20-22. The statement of the object of the Conference may be quoted from the call itself: "In the opinion of many missionary leaders, the time has come when the African work should be put upon a better basis in respect to theory, method and equipment. * * * The conference should be of advantage not only in giving us a better understanding of the condition and needs of our African field, but also as suggesting such measures of cooperation between neighboring boards as may be practicable and desirable. The Great War has projected itself into Africa and many new problems are arising. When peace comes there will be a speeding up of colonial enterprises from one end of the continent to the other. New fields will then be opened and new adjustments will be in order. It is time we came together to consult and pray over these things."

There are several reasons why the holding of this conference this year is

particularly timely: (1) As stated in the call, there have been political changes in the continent due to the war, and in some mission areas these changes will call for radical readjustment. (2) The Moslem advance continues southward unabated and is a serious menace to the pagan tribes among whom it is finding a place. (3) After the war, there is bound to be a new era of thought with reference to most things, and with reference to missions along with other things. The Church should be in the forefront of that new era of thinking. (4) In the course of the spread of missionary activity in Africa, there has not been a definite plan of evangelization for the continent as a whole and due attention to the distribution of Christian forces. This important subject cannot have attention at too early a date in the interest of the most advantageous occupation of the continent. (5) Africa is especially before the Church this year because of its having been the chosen subject for the mission study courses. It is to the front in the thinking of many people. It is a significant fact that over 100,000 of Jean Kenyon Mackenzie's mission study book "The African Trail" have already been sold this year and the mission study season has only well begun. There is also a large sale of Dr. Patton's book "The Lure of Africa," and that in a time when the public has almost stopped reading books.

The conference program was a strong and comprehensive one, crowding eight sessions into three days of time. Among the things discussed and emphasized were: the need of strengthening in every way possible the indigenous Church; the importance of the careful training of native leaders; the development of a missionary spirit in the local congregations; the value of industrial and manual training in educational institutions; the steps necessary to elevate the womanhood of Africa; the care of the health of the missionary, and the giving of medical aid to Africa; the securing of qualified missionaries to man the field fully; the cooperation of boards and societies in placing forces and in the development of institutions; plans for informing and interesting the home Church with reference to Africa. These subjects were presented with force and clearness, and discussed by the conference with zest.

The full report will contain the papers and discussions and will constitute a real contribution to missionary literature. It should have a place in every missionary library, and no mission study class on Africa should consider its discussion of the great continent complete without having had the facts presented in this report before it. It was hoped "to make this conference a new dating point for our missionary enterprises throughout the continent of Africa." It is easy to believe that this hope has been realized.

HOW ONE LAYMAN USES HIS COPY OF MEN AND MISSIONS

MEN AND MISSIONS,
New York, N. Y.

Dear Sirs:

Herewith I am enclosing your cash renewal card with fifty cents, as requested, for renewal of my subscription to MEN AND MISSIONS for the year. I not only enjoy and appreciate MEN AND MISSIONS, but depend largely upon it for material and inspiration preparatory for my work as district lay leader and for other duties in the church and as a Christian patriot and fellow laborer with all good and true citizens of the Kingdom and the United States of America. Wishing you every success in these strenuous trying times and a large part in our ultimate victory for universal peace and right, I am,

Very truly and cordially yours,

R. K. DRAYLOR,
Farmer and Stockman, Cuero, Texas.

Laymen Who Have Made Good as Missionaries

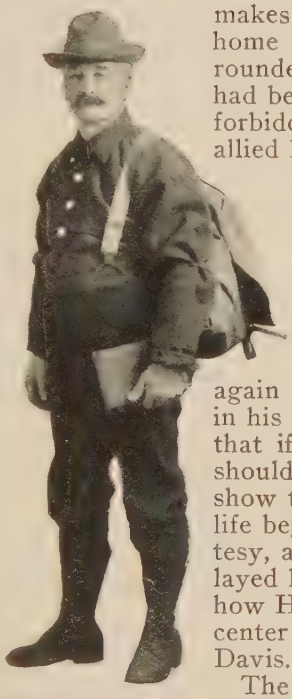
"Body, Boots and Britches"

By Thomas D. Whittles

Readers of MEN AND MISSIONS will highly appreciate this breezy story of a gospel man in the West. The author, Dr. Whittles, is Superintendent of Logging Camp Work, Board of Home Missions of the Presbyterian Church, U. S. A.

"OLD Hay Wire Fred has joined the snow gang. Joined it body, boots and britches. Now what do you think o' that?", asked the lumber jack, as he broke the news gently to his friends after hearing Fred Davis testify to the saving power of Christ.

There are moments when one's thoughts are not transmissible owing to the number that clamor for simultaneous expression. And the lumber jacks who heard the news were dumb because speech was impossible at this psychological moment. You see, they had known Hay Wire when he was a rounder, a booze hoister, a panhandler and other expert miscellanea that had made him prominent in their bobtail world.



FRED DAVIS, READY FOR BUSINESS.

In passing, let me remark that Hay Wire Fred received his title owing to a fondness for the flexible hay binder. Through it he laughed at needles and thread, ignored the elusive button and made both ends meet without a buffering patch. It was the universal panacea that drew his discordant ends together and proved that the sum of the parts is equal to the hole.

Fred Davis is naturally a mixer, which helped him down in the old days and makes for his success in these. In a home of comfort and education surrounded by a fair degree of wealth, he had been reared. But somehow he found forbidden company more congenial and allied himself with it until, finally, at the suggestion of the police, he departed between days for Somewhere in America, without leaving a forwarding address. Davis could take a hint.

However, when Hay Wire Fred joined the snow gang he reverted to type and in this he again surprised all who had known him in his wiry days. He proved by example that if a child is trained in the way he should go when he is converted he will show the effects of it, for his early home life began to bear fruit in neatness, courtesy, and helpfulness. It was a long delayed harvest, but a good one, and somehow Hay Wire made his exit and left the center of the stage to the man Fred Davis. This was in October 1903.

The new state of freedom and grace was much to Davis' liking. It differed greatly from the husks and the hogs of the far country and he became enthusiastic about it, became eager to increase its population by colonizing from the subject souls he had known in the past. And, besides, he felt the heart-pull of comradeship for the men in that land of riot. He had worked in the woods from Maine to Minnesota and when he heard that Frank Higgins, the apostle to the lumber jacks, wanted help in the Minnesota forest, Davis volunteered, and was immediately commissioned to preach repentance to the old boys of the old days.

For a number of years he labored in Minnesota, then, in response to an insistent demand, Higgins sent him to the camps of Oregon where he still calls to repentance.

Davis is hale fellow on the trail and in the city, but he deserves no credit for that; it comes natural to him. His hair is gray, I ought to say white, and what man's hair would not curl and color in such a field? Davis has been on the job for fourteen years or more which perhaps accounts for the change, but he is the envy of all bald-headed prophets. Ruddy skinned and clear eyed he looks the part of the woodsman, plays his part well, is incessantly on the go and while going produces results. He has not escaped without wrinkles, for preaching to lumber jacks is no child's play; it's a man job abounding in variety and subject to change without notice or advertisement, particularly when liquor is lodged in their systems.

It was almost a disappointment to Davis when the state of Oregon went dry. Liquor had often sent him to the mat for the count and Davis was never tired of evening up the score by taking a fall out of his old master. Now that his favorite enemy is down and out Fred Davis is lonely. Glad, of course, to have the state dry, but nevertheless lonely now that the war is over. In one camp where he preached there were 150 men and (it is said) 149 of them voted dry—there was a deaf man in the camp.

He aims at transformation rather than mere reformation. Fishing for men is Davis' vocation and in that calling he is a veritable Ike Walton using gospel bait. His catch comes largely from the camps but he has caught a number of man-eating sharks in the towns and added them to his lengthy string. For 1916 he reported: Services 341; professed conversions 318; personal interviews 1,043; sick calls 2,200; which does not read like a vacation account even in these days of speeding up. At every meeting he gives the invitation, for what is the use of fishing if you don't try to catch something?

In a logging town where the boys had assembled to make the day lurid by cashing in quickly, Fred Davis was holding a street meeting. The crowd assembled and Boozy Bradshaw (here we introduce camouflage) somewhat under the influence of his favorite anæsthetic joined the hearers. Something awakened in Boozy the deep buried recollections of other days when in company with mother he sang the songs of Zion. So Boozy, apparently oblivious to his surroundings, began to sing: "Pass me not, O gentle Saviour." The preacher stopped and listened sympathetically and a silence fell upon the company. Davis knew his man and led him to a room where the work of grace was assisted. A sobering peace fell upon Boozy and when his companion encouraged him to pray, Boozy sang again, this time a real prayer:

"Pass me not, O gentle Savior,
Hear my humble cry,
While on others thou art calling,
Do not pass me by."

And He who heard the cry of blind Bartimæus twenty centuries ago gave sight and life to the pleading penitent.

Of course, Fred Davis is a lumber camp preacher with men as his parishioners, but if in the course of his labors he ministers by the wayside to others none will hold him to strict accountability. And Fred Davis has been known to poach on others' preserves. On a train a young woman came and took a seat by his side. She looked her part as I doubt not the woman of Sychar also needed no identification card. "I have seen you passing 'the house,'" she said, "and I have heard the jacks tell about you. My sister is following in my footsteps. I want your help, I want it badly. My sister has also gone into 'a house' and I would give anything to save her from a life like mine."

Davis took her at her word. "All right, I'll help you," he said, "on the condition that you leave your old way and set her an example." She agreed.

He escorted her to her home and found the place decidedly un-Christian. He told the mother that if she wanted her girls to go right she must get right with God. During the afternoon the young woman surrendered; by six that evening the mother had met her Lord, and before they retired the father had thrown his whiskey into the backyard and himself on the mercy of God. The home folk

(*Continued on page* 158)

"MOVIE" OF AN AFRICAN "NKUM"

So far as looks goes there is not much choice between these two pictures. They represent the same individual. But between his condition as an *Nkum,* or high priest of witch-craft (left) and his state as a Christian convert (right) there is a great gulf fixed. In his priestly office he never exposed his head to the sun—or to women. He never washed! His kind were not supposed to die.

Christianity does this and more for the spiritually benighted of all lands. To witness these transformations of character is an inspiration.

The first photograph is by Dr. L. F. Joggard and the other by Rev. Emory Ross, both missionaries in Africa.

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Some Experiences in Securing Missionary Gifts from Individuals

The "experiences" related below are those of a secretary of one of the larger mission boards, and were written out at the special request of the editor. They are typical, and will interest both pastors and laymen, as they recall similar incidents in their churches. Board secretaries will corroborate the testimony as to the broadmindedness of many pastors.

EVERY mission board secretary and all who have had experience in soliciting gifts from individuals know full well that the best way to secure such gifts is with the

Cooperation of the Pastor

of the church with which the prospective donor is identified. In hundreds of cases it is impossible to get results in any other way. One man whom I approached on a certain occasion said to me, "If my pastor tells me that I ought to make a contribution to you, I will do so; otherwise I will not." Another man whom I approached said, "I shall be glad to give you something, but the exact amount of my subscription I will not determine until I talk with my pastor." In one city visited I telephoned a busy man and asked him if he could give me fifteen minutes of his time. He replied, "If my pastor advises me to see you I will do so." The pastor did advise him to see me, and went with me to call on him. The man gave me a large contribution.

One minister told me of this incident in his own experience: He went one day to call on one of his wealthy men, a manufacturer. In this man's office, hanging on the wall over his desk, was a sign reading, "I neither lend nor give away any money." The minister walked over to the desk and turned the sign around with its face toward the wall. The manufacturer swung around in his

desk chair and said, "Dominie, you are the only man who ever had the 'nerve' to do that sort of thing and 'get away with it.'" The pastors who have won the confidence of their wealthy men are to be congratulated. It is a striking tribute to their tact, courage and efficiency, and all who are thinking of asking for gifts for the Lord's work would do well to remember the influence these pastors have with their church members and to follow their advice and suggestions.

Going Over the Pastor's Head

Sometimes it is impossible to work through the pastor. One must go over his head in order to accomplish anything. Here is a typical illustration: In visiting one large city there was placed in my hands by a layman a list of fourteen names of wealthy men and women who were all members of the same church. Before calling upon any of these persons I asked the pastor of the church to indicate to me the best means to employ in approaching these persons. He replied, "Do not approach them at all. They are not interested in missions and would not give you one cent, if you should call upon them. It would be an utter waste of time to interview them. Leave them alone." I went away discouraged, thoroughly convinced that he was mistaken and yet unwilling to disregard his advice. Early the next morning one of this minister's leading business men called me on the telephone and asked, "Did my pastor advise you not to call on those wealthy men and women whose names I gave you?" When I replied in the affirmative he said, "Do not pay any attention to what he says. Go right after them and you will secure some large contributions." Hesitating for several hours, I finally decided to take this layman's advice. I called on all of the fourteen men and women and secured contributions from twelve of the fourteen. One woman who gave me $500 remarked, "I give this to you on condition that you promise not to let my pastor know anything about it." A man who made a large subscription said, "The only condition attached to this gift is that neither my minister nor the officers of my church shall know anything about it." Of the twelve contributors, all but two or three laid down conditions of this kind.

Lack of Faith. Two Typical Instances

One Sunday several years ago, I was sent to a certain church to give an address at a time of financial crisis in the work of the board with which I am identified. I was entertained at the home of a fine Christian woman who remarked to me on Saturday evening, "Our pastor is not much interested in foreign missions. If you make any attempt tomorrow to secure money from the congregation he will probably discourage you, but I hope that you *will* ask for money, for I know two persons in the congregation who want to give you something. The next morning, as we were entering the pulpit, the pastor said, "I hope you will not ask for any money this morning. There is no money here and I do not want you to be disappointed." On assuring him that I was willing to run a risk, he said that he was willing to have me refer to the matter in my address, if I would do so "casually." I followed his suggestion. At the close of the service a woman in the congregation gave me $500 and another member of the congregation handed me $100. The pledge for $500 was given as a "special gift which would not be renewed thereafter." A personal letter to the donor each year since that time, however, has brought a renewal, so that a "casual" remark toward the close of an address has already brought into the treasury $2,000, and there is little doubt that much more will follow in the future.

On another occasion I was assigned by a local committee to a small suburban church. There was just one street in this suburb. As I walked up the street on my way to the church, I was impressed by the signs of wealth as evidenced by the beautiful homes and grounds along the way. The church was small, seating not more than 200 persons. The actual congregation that morning numbered eighty-two. The pastor's first remark was, "I do not see why the committee sent any speaker out here. There is no money in this congregation and if you should make an appeal for funds you would not receive $10. However, you may go ahead, if you like." I made my

appeal. At the close of the service a man walked up and said, "In your morning mail you will find a check from me." I thanked him and he walked out of the church. When he had gone I turned to the pastor and asked, "How large a check do you think that man will send me?" He replied, "I doubt if he will give you over $25." On opening my mail the next morning I found the check as promised. It was for $500. Several other individuals also placed contributions in my hands—bringing up the total from that little congregation to $1,264. The pastor's faith was not as great as that of his people.

What One Story Accomplished

In a certain city, while speaking in a church of moderate wealth, I told the story narrated above and added: "There must be some man in *this* congregation who would like to duplicate that gift and give me $500. (The pastor had previously told me that the largest single gift ever made in that church was for $100.) When nearly all of the congregation had left the church, one of the church officers came up and said to me, "I am a man on a small salary, but my wife and I want to give a memorial to our daughter who died last year. Kindly write me a letter and tell me where we can invest $500 to good advantage." I wrote him that evening, giving him a choice of six objects. I heard nothing further from him for four days. Then he telephoned me, asking if he could lunch with me at the hotel. While we were seated at the table in the dining-room, he said, "My wife and I have been thinking the matter over and have decided that instead of making a single gift of $500, we will give $1,000 a year for the rest of our lives to support our own missionary on the foreign field."

Results of Letter-writing

Mention has already been made above regarding the renewal of a gift as a result of correspondence. It is impossible to over-estimate the value of such personal correspondence. Several years ago, toward the close of our financial year, I wrote personal letters to 354 persons who had on previous occasions sent us gifts of from $5.00 up to several thousand dollars, asking them if they would not renew those gifts. I enclosed stamped envelopes for reply and within three weeks received actual contributions from 276 of the persons to whom I wrote.

Conclusions

The way to secure individual subscriptions is to ask for them, in a personal definite way for specific objects. If approached tactfully and, above all, in confidence on the part of the solicitor, people will respond. The great trouble with most of us is that we feel that money for the Lord's work is to be coaxed out of the people. Such is not the case. The average man is looking for opportunities to invest his money in good causes. When he becomes convinced of the needs, his gifts are forthcoming.

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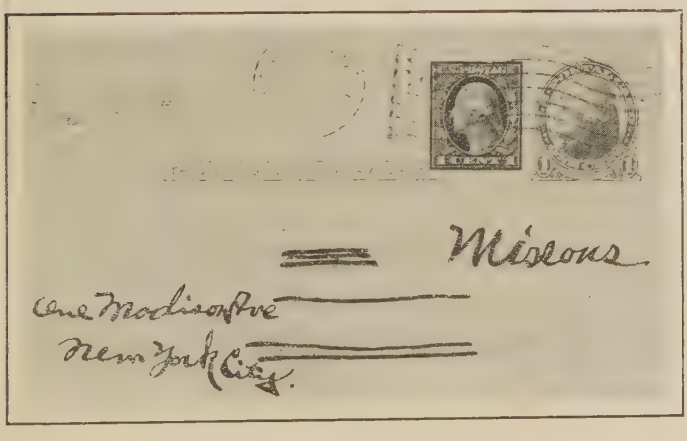


CONSERVATION

A subscriber practices economy and "helps win the war" by sending change of address on a return postcard addressed to another. Many such cards are thrown away annually.

This leads us to remark that entirely apart from the need occasioned by the war the new habits of thrift and economy which have been forced upon us constitute one of the great "victories" of this world struggle. Let the good work go on. Save for missions!

A Grist of Conventions

Beginning at Erie

AT the earnest request of laymen in Erie, Pa., a convention was held there in November. Although coming in the midst of the Red Triangle Financial Campaign the leaders were able to give much of their time and effort to making the convention a success.

Among the speakers were Mr. A. A. Hyde of Wichita, Kansas, and Mr. George Innes. The addresses of these men led many to view Christian stewardship in a new light as a privilege and honor rather than simply a duty. Dr. Isaac Headland, for many years a missionary in China, brought the latest word of missionary work in the Far East. Mr. J. Campbell White spoke with his usual fervor. Dr. G. A. Papazian of Fresno, Cal., presented the appeal for Armenian and Syrian Relief so effectively that he was asked to remain after the convention to address a union meeting which packed the largest church in the city and resulted in an offering of over $1,000 for the sufferers in those stricken lands.

The convention was marked by a depth of spiritual power which was especially manifest in the Tuesday morning session. Leaders on vital topics were Mr. David McConaughy, Mr. H. F. Laflamme and Mr. W. B. Millar.

Denominational conferences were held at which the various denominational missionary programs were presented by their leaders and thoroughly discussed. The churches agreed to undertake a city-wide simultaneous Every Member Canvass. Erie made a fine showing.

Colonel Halford with the Colored Men

THE trip to Charlotte, North Carolina, the eighth in the series of missionary conventions of the laymen and preachers of the colored churches of the South, was quite worth while. For a long time colored men have been anxious to have the message and the methods of the Laymen's Missionary Movement authoritatively conveyed to them. It was of great interest, therefore, to note the avidity with which they received the conventions, and to observe the promise of a development through them of a new spirit and purpose in the colored churches that will increase their influence and power among the negro population, and also tend to more sympathetic and mutually helpful relations between the white and colored peoples, who must live together, and together work out their allied destinies.

A FEW OF THE DELEGATES AT THE CHARLOTTE CONVENTION

The convention arrangements and program at Charlotte were excellent, and were carried out without serious hitch. The day sessions were necessarily confined almost exclusively to ministers and women. The men had work to do, and were advised and urged not to neglect their labor to attend the convention. Nearly seven hundred male delegates were registered. No one was allowed to register on the last day, the day of the dinner; so that the meetings of Sunday afternoon—when the convention opened—and of the three following nights, were of about equal attendance, not only of registered men, but of women and others who were admitted to the galleries. One gallery was reserved for "white friends," of whom a goodly number was present at every session. The city authorities gave the use of the large city auditorium, heated and lighted, without cost. A pleasant rivalry in registration was stimulated with Winston-Salem, but the latter remained at the head of the entire convention series with a registry of eight hundred.

Charlotte is central for a large colored population of the best type. In all points of good citizenship the colored people of this locality are in the A1 class. Of this fact they are justly proud, and are anxious and expectant to have their worth recognized, as they also desire to have it extended as widely as possible to their fellows through their own good offices. In this spirit they accepted and maintained the convention. The mayor of the city, Mr. McNinch, made the welcome address on Sunday afternoon to an audience of fully two thousand, an attendance repeated at the succeeding night sessions. Mr. Ovens, a prominent business man of Charlotte, and two of the leading pastors, a Presbyterian and a Baptist, were of the white men who made excellent addresses.

The addresses by the colored speakers were of a high order. Few more remarkable utterances have been heard from any platform than one by a native of the African Gold Coast, now a member of the faculty of one of the colored educational institutions. The topic was "The Challenge of Two Hundred Millions of Negroes to the Christian Church." Delivered with all the imagery and fervor of the African mind and nature, it was at once thrilling and compelling. It was a cutting yet unanswerable arraignment of the weakness of the divisions in the Church of Christ in the missionary propaganda.

The whole convention was to me a new experience and a valuable study. It revealed possibilities much larger and more important for the future than any mere increase that may be registered in financial gains for the missionary enterprise. It indicated a deepening and rising consciousness on the part of colored people that, wisely guided and guarded, will lessen foreboding, and demonstrate that the "problems" of our own land—essentially the same as "problems" in every land—can be and will be solved only in and through the world solvent. The Laymen's Missionary Movement platform was for them, as it is for all other Christian men, the open forum where they can come together in perfect unity to discuss the questions and the answers that are universal. Colored laymen are eager to utilize this opportunity.

Mr. Doughty on the Pacific Coast

THE most extensive campaign of conventions yet undertaken in California, will be completed by the time this issue of MEN AND MISSIONS reaches the subscribers, but the conservation program will go forward throughout the year.

These lines are written in the midst of the fifth convention of the series of ten at Modesto. Five of the cities are in the north and five in the south. Everywhere there has been a keen spirit of expectancy and in most cases fine preparations made for the meetings. A good indication of the interest is seen in the fact that the finances have been well taken care of in each case with very little work required after the convention began.

One of the striking features of the campaign has been the parallel conventions for women in each city. These have been prepared for most skilfully in all the cities by Mrs. Paul Raymond of San Francisco and the ladies of the

women's boards on the Coast. The numbers, as is usually the case, have far exceeded the registrations of men but the women's meetings have greatly stimulated the men and helped to increase the power of the conventions. Special meetings for children and for young people have been held in each city with a fine attendance and most encouraging results.

The largest registration thus far has been at the first city, San Jose. In the other four, Santa Rosa, Sacramento, Chico and Modesto, the registrations have been fairly even. The conventions in the South give promise of being much larger even than those in the North and the series taken as a whole will no doubt eclipse in number and enthusiasm any missionary meetings ever held in these cities.

A thorough-going policy of conservation and extension work is being adopted by each convention and the program of the year includes return visits by Mr. J. C. Worley, secretary of the Movement in California and the organization and carrying through of intensive campaigns of missionary education and finance.

Later

The outstanding convention in spiritual power and total registration was San Bernardino, with 1,073 delegates. Preceding the convention the executive secretary had the signed pledges of more than a thousand men and women to pray for the campaign. The convention could not fail to be full of vitality and power with such backing. The newspapers, notably the *San Bernardino Sun*, gave much space and superb reports of the convention sessions.

The series ended in the theatre at Bakersfield with nearly 650 registered. There are only twenty-eight Protestant ministers in the county and twenty-two of them were present at the convention. These ministers met between sessions on the last day and organized a county movement which gives promise of bringing a powerful factor into the religious life of that section of California.

The total paid registration for all the conventions was about 8,500, but the total attendance exceeded 10,000 in view of the fact that the registration principle was not strictly adhered to in two of the cities. Nearly $650 worth of literature was disposed of and over 300 subscriptions to MEN AND MISSIONS received.

Many of the board secretaries located in California attended the conventions and gave indispensable assistance. Mr. Worley worked hard for the success of the series and consequently the campaign has lifted the whole missionary life of large sections of California into a new level of vision and power.

A program of work covering the next year and a half was outlined. The series closed with an inspiring spirit of unity on the part of the leaders in the state and gave all the workers new courage to go forward with the thoroughgoing plans for conservation and extension outlined at the conventions.

Joplin's First Experience—Wants More

THE great lead and zinc district of southwestern Missouri had its first "close up" experience with the Laymen's Missionary Movement December 2-4, when two very successful conventions, one for men and the other for women were held at Joplin. An atmosphere of very real and deep earnestness attended all the sessions.

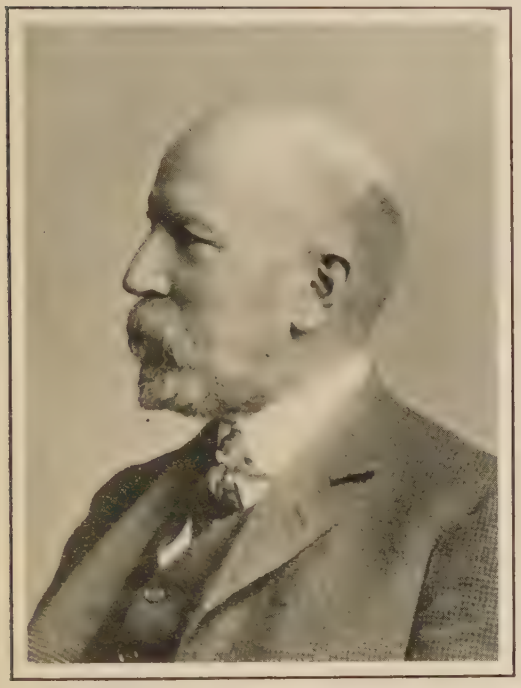
W. E. Doughty, the team leader, brought a fresh and convincing statement of the present world situation and the responsibilities and privileges of stewardship and prayer. The addresses of Rt. Rev. Bishop Partridge were masterful in their statesmanlike conception of the need and opportunities of the Far East. Bruce Corbin's "Trip Around the World with a Missionary Camera" told in a convincing way to these men who take treasure out of the earth of the treasure on the earth. Frederick A. Agar's address on "Church Finance" completely captured the delegates and one was heard to remark that if nothing else had been given it was ample payment for all the effort put forth. Every participating denomination was represented among the speakers, others of whom were Bishop Hendrix, Harry Farmer, J. M. Patterson, Bert Wilson, C. M. Yokum, president

(*Continued on page* 158)

Hollis Burke Frissell:

Apostle of Cooperation

By William Anthony Aery



DR. FRISSELL

THE late Dr. Hollis B. Frissell, principal of Hampton Institute from 1893 until August 1917, was an ardent apostle of cooperation. He preached the doctrine of cooperation in season and out of season, not only to his students and co-workers, but also to his associates on many educational boards. Dr. Frissell carried into practice his own precepts.

Today there is at work in Virginia among negroes the Negro Organization Society, of which Major Allen W. Washington, commandant of cadets at Hampton Institute, is the president. This organization had its origin in the mind of Dr. Frissell, who saw with great clearness the vadue of having the negroes themselves coordinate their social forces for the promotion of "Better Health, Better Homes, Better Farms, Better Schools." Through its various committees the Negro Organization Society of Virginia is reaching helpfully some 350,000 persons.

Through the cooperation of the late Dr. Seaman A. Knapp and other leaders in the United States department of agriculture, Dr. Frissell was able to start the splendid work for the improvement of negro farms through the extension of the negro farm-demonstration work. In Virginia alone, this negro farm-demonstration work has already brought great prosperity to many negro farmers and has improved race relations throughout the state.

To Dr. Frissell the country owes a large debt for his services to the Rockefeller Sanitary Commission, which has already achieved such striking results in helping a number of states to eradicate the hookworm and other preventable diseases.

As an organizer and member of education boards Dr. Frissell, through self-effacing, tractful service, was able to promote community organization and spread the idea of cooperation in social service work.

As a trustee of the Calhoun Colored School in Lowndes County, Alabama, the Penn Normal and Industrial School on St. Helena Island, South Carolina, the Negro Boys' Reformatory, at Hanover Virginia, and the Girls' Industrial Home School at Peake, Virginia, Dr. Frissell won for thousands of Negro families the support and cooperation of some of the best men and women of America, including the following members of the Executive Committee of the Laymen's Missionary Movement: Eben E. Olcutt, John R. Mott, Wm. J. Schieffelin, and Robert E. Speer.

Throughout his life Dr. Frissell drew men to him because of his willingness to work with and through them. To him the uplifting of men and women of all classes was a passion.

Ways That Win

The Every Member Canvass

Pastor George W. McDaniel Tells How It Worked in His Large Richmond, Virginia Church

IT was not easy in an old and conservative church to inaugurate a new system of finance. Methods in vogue for years, and that had worked reasonably well, securing a larger amount for benevolences than for current expenses, seemed "good enough" to safe business men. However, by an appeal to the "sweet reasonableness" of the congregation, it was heartily and unanimously agreed to try the new system. After four years under the Every Member Canvass and budget system, the church would not think of reverting to the old plan of an annual monthly collection for each of the twelve objects of benevolence.

The Every Member Canvass commends itself to our congregation in several particulars. It is *democratic*. The aim is to enlist every member of the church in all the financial work of the church, in proportion to his ability. The rich do not give for the poor, and no one escapes because he has not been solicited. Men of all ages, circumstances and conditions work together in the canvass, and a fine fellowship springs up among them, which breaks down the middle wall of social distinction that sometimes separates church members.

Again, the Every Member Canvass is *business-like*. A budget for the current year is made up and presented to the members in a business-like way. Before the year begins sufficient subscriptions are secured to cover that budget, and the work of the Kingdom is run in a common sense manner. Two special envelopes for thank offerings are inserted, one for the Sunday following Thanksgiving, and the other for Easter Sunday. By this means the members have opportunity to give beyond the amount subscribed weekly. This affords an opportunity for those who have been especially blessed to make a thank offering to the Lord.

Still again, the Every Member Canvass is *worshipful*. Every time a Jew went to the Temple, in Old Testament days, he carried an offering. Giving is as much a part of worship as praying and singing. The New Testament injunction is, "Upon the first day of the week let every one of you lay by him in store as God has prospered him." Our present system of church finance contemplates an offering from every member every Lord's Day.

Once more, the Every Member Canvass is *practicable*. In our church, the members in general received the canvassers cordially and cooperated heartily. Every object of benevolence received an increased contribution except one, which showed a small decrease of $38.45, due to an error in the apportionment. The finance committee later authorized the payment of $100 out of the emergency fund to equalize this fund. Offerings for current expenses increased proportionately beyond benevolences. This was due to the fact that, while we had always presented the interests of the various boards and sought to enlist our entire membership in their work, no systematic campaign was ever conducted for current expenses. The two, benevolences and current expenses, now stand upon the scriptural foundation. Last year the church gave for home expenses $15,765, and to benevolences $39,822.

Once more, the Every Member Canvass *yields valuable by-products*. The canvassers get acquainted with each other and with other members of the church. In a large church it is very easy for the members to get lost in the crowd. It is also possible the active members may not appreciate each other because they have not been thrown together. Some of the strongest friendships in our church today were formed while men worked together in the Every Member Canvass. They got acquainted.

Then, a vast amount of helpful information is secured for the pastor and deacons. If they treat properly such information, they will minister more effectively

to the church than would be possible without this canvass. Cases of sorrow, of need, of indifference, of disaffection, etc., are reported, and each can be dealt with upon its merits.

Two instances will illustrate the by-products of our canvass. Two canvassers called upon one member who was aggrieved because of the pastor's advocacy of prohibition. This member had suffered financially by the enactment of state-wide prohibition, and abruptly declared to the committee that he would not give a cent; that the preacher had put him out of business. The tactful canvassers dealt with him so gently and wisely that before they left him he had taken an entirely different attitude, and admitted that his conscience had not been clear, nor his family satisfied; and since then his son, a young man of twenty-seven, has been baptized into the fellowship of the church.

The other case was of a member who had been in the church only twice during the present pastorate. He had lost out in church life, and felt neglected and abandoned. The result of the visit to him was that he promised the committee to resume his attendance upon church services, and to attend the prayer meeting and Sunday school. Since that visit four years ago he has been as regular in his attendance as a deacon. Far beyond his small contribution, for he was a poor man, was the enlistment of his life in Christian service.

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An Acknowledgment

IN the Ocober number this department contained a short article entitled, "Prayer—a Method." In some manner the name of the author became detached from the manuscript, so that it was published without credit. We are now glad to report that this most excellent contribution was written by Rev. Clyde F. Armitage, one of the secretaries of the Church and Social Service Commission of the Federal Council of the Churches, and a regular contributor to these columns.

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Christmas Gifts for Armenians, Syrians and Greeks

A Christmas for Every One

IN sending relief to the stricken peoples of Armenia and Syria, including Palestine, just at this season of the year a strong effort is being made to send at the same time a little bit of Christmas cheer. It seems bitterly ironic to talk of "Christmas cheer" in a land that is reduced to the depths of destitution and misery, yet it is one of those encouraging signs that show the race is not utterly without hope, that even now Christmas means something to them.

Last year the "Cæsar," a relief ship sent from America, was a Christmas ship. This year, since America has entered the struggle, no ship can be sent, but the way is still open for the transmission and distribution of funds and special grants are being made by the American Committee for Armenian and Syrian Relief with the idea of making Christmas a little less dreary in Bible Lands. There are three Christmas celebrations which the people recognize over there, so that no matter how delayed money and supplies may be at least one of the "Christmases" will be met. There is the celebration of December 25, such as the Western world is accustomed to. Then thirteen days later comes the day authorized by the Greek Church and the Russian Calendar, while on January 19 is the Christmas designated by the Armenian Christian Church.

Therefore money contributed in America up to almost the middle of January will still be in ample time to be cabled abroad and reach the Near East in time for "Christmas." There could surely be no finer way for Americans to celebrate the true spirit of the day than by helping to relieve in some measure the unparalleled suffering in Bible Lands today.

AN ARMENIAN DEPORTATION—FROM A SKETCH BY AN ARMENIAN ARTIST

Waste Makes Want

NEVER was saying truer than this one when applied to the literature and other material to be used in the Sunday school campaigns for Armenian and Syrian Relief. Many schools planned to have Christmas programs, so sent large orders to the American Relief Committee for ideas and material to be used. But in many case the congested condition of the mails was such that the material was delayed and did not reach its destination on time.

If your Sunday school was one of those unfortunate victims of the post office, and you find yourself with a quantity of material on your hands, don't throw it in the waste-paper basket. Christmas or some other special day on which the plan had been to give a program for this relief may be over, but the need in Armenia and Syria grows greater daily.

The literature sent out to Sunday schools will be just as potent for use at some other date than the one originally planned. Of course it's annoying to have carefully made plans upset, but in these war times it is little enough to do to readjust ourselves to a new date for a campaign, when the people we are trying to help are dying by the thousands, and must so die unless America dips liberally and constantly into its pockets for their relief.

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The Way Open for Relief Work in Palestine

THE following cablegram was recently received by the American Committee for Armenian and Syrian Relief from its agents in Cairo, Egypt. $25,000 was at once cabled to begin the relief work in Palestine, while it is hoped to send more at an early date:

The long awaited opportunity for relief in Palestine has arrived. Sickness and destitution serious, especially in cities. Estimate fifty thousand sufferers directly accessible. Bishop McInnes Committee well organized with representatives already in Palestine. Funds in hand very inadequate. Refugee hospital established near Gaza crowded. Three more required. Seed, grain, clothing, medical supplies can be secured in Egypt for Palestine relief. British military authorities offer all possible transportation facilities and urge immediate action. We recommend your granting sixteen thousand dollars monthly to McInnes Committee. Conditions in Syria appalling.

This cable came at about the same time that the news of the fall of Jerusalem was received.

Book Chat

New Catalog

SEE notice of the early appearance of a new catalog of the publications of the Laymen's Missionary Movement —third page of the cover of this number. Send for sample copy.

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A Place to Hide Books

THE Chinese character for the word library signifies "a place for the hiding of books." This represents the Chinese attitude toward public libraries. Practically they are unknown institutions, with the exception of one in the city of Wuchang.

But the old order is in a fair way to be overthrown. Some three years ago the Boone Library at Wuchang sent to this country Mr. S. T. Y. Seng to take a course in library administration, at the New York Public Library. He was given every possible opportunity to learn all about our system and since his return to China he has been giving lectures to groups of Chinese, on the subject of public libraries. Besides this he has been assigned by the government educational association to hold an institute for library training. In this way is being spread throughout China the idea of libraries. Already they are being widely discussed and plans made for their erection.

Another young man has just been sent to this country for study by the Boone Library. He will receive training in New York without expense.

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Gift Edition of Mark's Gospel

SUNDAY SCHOOL teachers especially should be interested in a handy edition of the Gospel of Mark just published by the Fleming H. Revell Company, as the lessons for the first half of 1918 are from Mark. This volume is of convenient size and standard text, that of the Twentieth Century New Testament. It retails for $5.00 a hundred and should prove popular as a Christmas souvenir.

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A Missionary Calendar for 1918

A LARGE and attractively printed calendar is gotten out by the *Christian Worker*, published at 33 Richmond Street West, Toronto, Canada. An entire page of the calendar is given to each month so that there is ample room for other matter besides the days of the year. Facts and quotations, bits of poetry and pictures contribute to produce a most interesting and useful document, which will surely have a wide circulation during the coming year and should prove a silent ever-present advocate of missions. It can be used by workers of any communion.

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The New World Consciousness

(*Continued from page* 140)

mand of his he spoke of "observing all things whatsoever I have commanded you." The conventionalities, formalities, and technicalities which in the Church constrict to a routine and a fashion—or even to a ceremony—that which Jesus intended to be spontaneous and abounding life, must be transcended to a far rarer height of uncalculated love and insensible sacrifice, if the true Jesus of love and sacrifice is indeed to be lifted up where he can draw all men unto him.

It may be a connection which our dull insight does not readily and plainly trace, but it is a real and potent connection which day by day, from individual Christian character living out genuine brotherly kindness in commonplace obscurity, carries the electric current of spiritual power over into vast Christian influences shaping nations to the ideal of Christ. A hidden fact, but a fact none the less, a fact on which destiny hinges, is this—a Christianity thoroughly lived by dedicated men and women all over the world in private station is a Chris-

tianity that by the energy so accumulated can and will remold governments, revise statesmanship, and millennially renovate the international order of the world.

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"Body, Boots and Britches"

(*Continued from page* 146)

were now ready to kill the fatted calf and be merry, so Davis went up state and brought back the prodigal daughter. Never mind how he got her out. Sufficient to say that when Paul escaped from Damascus he did not leave by the front door—it was a porch climber's job.

Joplin's First Experience—Wants More

(*Continued from page* 152)

Nadell of Drury College and Miss Martha Whealdon, secretary of the Y. W. C. A. in Bombay. Some of the Church leaders of Joplin declared that nothing had so stirred the religious life of the city since the Billy Sunday Campaign in 1909 and a request was made for another Joplin Convention as soon as practicable. A large quantity of literature was sold and about 850 delegates were registered. This was the first convention arranged by Secretary Burgess of the Movement's field staff.

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Why a Church Ought to Advertise

THERE are twenty millions of persons in the United States who are outside of the church.

In the good old times the only advertisement the church needed was the bell which pealed its silvery announcement on the Sabbath air. But now the church bell must compete with the breakfast bell, the telephone bell, the door bell, the locomotive bell and the various appeals to turn the holy day into a holiday.

Printers' ink as an aid to church publicity is a comparatively new idea. The church has always stood for things otherworldly and occupied a position of such dignity and sobriety that it has seemed a sacrilege to name it in the advertising columns of a newspaper. But this is a strenuous age for the church. Its right to live is questioned when everything sacred and secular is flung into the melting pot for a new judgment and all things are re-examined and tested.

Today the church has to make as strong a bid for popular support as a store makes for customers. Failure to draw is as fatal to a minister as to a merchant. Commerce has discovered that the newspaper is the messenger which goes into every home telling about soap and soup and pins and needles. Why should not the church harness that same force to the Gospel chariot?

A religion on stilts does no good.

No organization in the business world makes such slow progress in the adoption of new ideas as the church. Hundreds of churches have no more members this year than last. They never spend one dollar in publicity work. Their official boards are static, never dynamic. They never make any appropriation for publishing the glad tidings.

Is there anything undignified about printer's ink? The first printed book was a Bible.

If the church is to be a positive power in its community it must adapt itself to modern methods. It must move with the current or be left hopelessly in the lurch. I said to a small boy in a store: "Do you keep stationery?" He said, "No, I have to keep moving or I'd lose my job."

Some preachers fear that it will smack of the sensational to advertise what they are to preach. That word sensational has been so much abused that some preachers fear it as they would a plague and go to the other extreme until their D.D. stands for Deadly Dull.

Now then if a pastor would be something better than an undertaker he should advertise his church where it can be found. He should exercise his ingenuity in putting his topics in a striking way to catch the eye of the busy man. Everybody is in a hurry today. The characteristic word is "hustle."—*Extracts from an Address by Rev. Daniel Hoffman Martin, D.D.*

Missiongrams

A "New Version"—of the Old Testament by Jewish scholars has made its appearance. It is without note or comment, printed in the same general style as our English Revised Version. It will prove helpful for reference.

Mission Boats—The New Guinea Mission reports as in commission among the Islands of the South Seas four power launches, one of eighteen tons with a thirty horse-power engine; two schooners, one of fourteen tons; and eight whale boats. The annual report adds: "Many boats with much travelling in them; a reefy coast and often fierce squalls in the 'northwest' season, but in seven years only one life has been lost at sea."

Only One Fear—That is a thrilling story told of one of the women missionaries in Turkey. The governor had ordered the deportation of the Armenian girls and women in her care. She defied the soldiers and other authorities, finally going into the very presence of the governor to plead her cause. He was enraged and said to her, "Woman, I should think you would be afraid to come here and talk to me as you have." She calmly replied, "Your excellency, I am afraid of nothing but sin." The governor gazed upon her, for a moment uncertain whether to punish or yield. He yielded. The girls and women were saved.

Laymen Desire Reform—A considerable number of lay members of the Methodist Episcopal Church South has addressed a communication to the leaders of the denomination calling for certain changes in the ecclesiastical machinery, which charges one editor says may be summed up in the phrases:—"Democratization of the Church" and "Modification of the Episcopacy." This same editor comments further as follows:

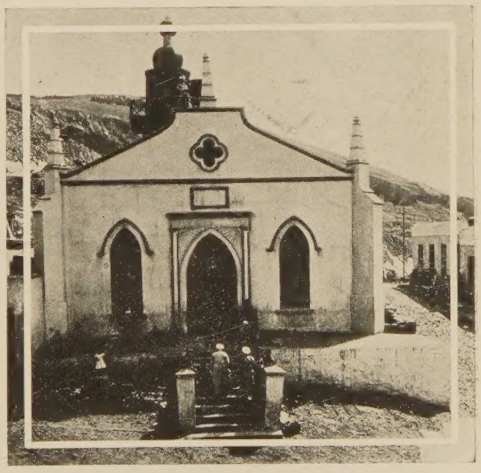
Some of them think that they know what our weaknesses are and the remedies. Most of them, however, have simply a vague idea that either our polity or our administration is defective, and desire to improve conditions. This is not peculiar to Southern Methodism. As one reads the organs of other denominations the same unrest is discovered. It is in the air, and manifests itself in efforts to improve civil government and business organizations. With the laboratory study of methods and instrumentalities there has arisen a desire for improvement which finds voice in the demand for "efficiency." There is in this no necessary contempt for tradition nor distrust of leaders, but a conviction that every ecclesiastical, political, social and industrial institution must give an account of itself and if found lacking and believed to be improvable, it is expected to submit to amendment.

Moslems Lose Faith—Cohesion of the Moslem world, which has been one of the striking features of Mohammedanism, is rapidly breaking, and influences are at work that are causing a revolution among the followers of Islam. The adherents of the Prophet Mohammed have been strangely divided by political and national causes connected with the war. The boasted unity of this people has disappeared. Those who are closest to the followers of Mohammed tell us that the opportunities for missionary work were never so great. The greatest danger lies in the fact, recognized by all missionaries, that "infidelity is harder to fight than false religion." The distressing fact is that infidelity is growing rapidly among Mohammedans. As they lose their grasp upon their long cherished faith in the Prophet Mohammed, they turn away from all religion and become infidels. The Moslem world needs the prayers of Christians and their sympathetic help as never before.—*Christian Observer.*

A PRAYER FOR THE SOLDIERS.

ALMIGHTY God, the Saviour of all men, we humbly commend to thy tender care and sure protection, thy servants who have gone forth at the call of their country to defend our rights and liberties and to protect us in our property and homes.

Let thy fatherly hand, we beseech thee, be over them; let thy Holy Spirit be with them; with thy loving kindness defend them as with a shield, and either bring them out of their peril in safety, with a heart to shew forth thy praises forever, or else sustain them with that glorious hope by which alone thy servants can have victory in suffering and death; through the sole merits of Jesus Christ our Saviour. Amen.—*Southern Churchman.*



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